THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments" (PSALM 119: 73).

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BAPTISM.

II. MODE AND SUBJECTS OF THE ORDINANCE.

(*Continued from page 117.*)

2. Who are the subjects of baptism?

The Scriptures answer this important question definitely and clearly.

According to Matthew, the commission given by our Lord to the Twelve was to "teach" all nations, "baptizing them"; or, if another rendering is preferred, to make all nations disciples by baptizing and teaching them. It is clear from this that baptism is the ordinance whereby those willing to be taught are registered, as it were, in the school of the Master, as His disciples, and become entitled to all the instructions and benefits of that divine institution.

Mark, recording the same commission as given, perhaps, on a different occasion, renders it thus: "Preach the gospel to every creature; he that believeth and is baptized, shall be saved" (Mark 16: 15, 16). Comparing the two we find that disciples are made by preaching, and that those who accept the gospel are entitled to baptism.

The Twelve understood this, for they preached the gospel to all, and baptism to believers: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8: 12).

This is set forth in great clearness in the Book of Mormon. In Moroni 6: 1-3, we read: "And now I speak concerning baptism. Behold, Elders, Priests, and Teachers were baptized; and they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit,

and witnessed unto the Church that they truly repented of all their sins. And none were received unto baptism, save they took upon them the name of Christ, having a determination to serve him to the end."

In the Doctrine and Covenants (Sec. 20: 37) the following commandment is given: "All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church."

It is clear from these passages of the Word of God that only those who believe and repent, and who come in all humility to receive instruction as disciples, are to be baptized; for baptism is an intelligent, voluntary act, whereby the applicant professes faith in Christ and His teachings, and pledges himself, or herself, to keep His commandments, as a loyal subject.

There is no real controversy on this point. All agree that faith is a condition of baptism. But, as is well known, many religious organizations admit infants to the baptismal font, although in their case there is not, and cannot be, either repentance or faith.

Those who profess to do so on Scriptural grounds, generally assert that baptism has taken the place of circumcision. But there are some essential differences between the two ordinances, as well as some similarity. Circumcision was, to quote: "A token of the covenant betwixt me and you" (Gen. 17: 11); that is, between God and Abraham, the latter acting in behalf of his descendants, as well as himself. Baptism is a token of a covenant between God and each individual believer. Circumcision did not pre-suppose faith and repentance in the infant descendants of Abraham, but in Abraham himself. As his descendants the infants were heirs to the promises made to Abraham because of his faith, namely: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger" (Gen. 17: 7, 8). They were heirs to the estate which belonged to Abraham by virtue of this covenant. Hebrew infants were entitled to the blessings of that covenant, just as a crown prince is, by virtue of his descent, entitled to the throne and the insignia of that exalted position. With them it was not a question of an understanding of it, or faith in it. It is different with baptism. This ordinance is a symbol of a transaction between God and each individual, such as that between God and Abraham. For the blessings of the new covenant are not ours by virtue of inheritance from our earthly ancestors, but by virtue of individual

adoption. This is an essential difference between the two ordinances.

In the Old Testament two kinds of circumcision were recognized; one the outward ceremony, and the other the change of the inner man, which is never applied to infants. Ezekiel says: "Ye have brought into my sanctuary strangers, uncircumcized in heart, and uncircumcized in flesh" (Compare Lev. 26: 41; Jer. 9: 26). Baptism is the ordinance of the circumcision of the heart, and not of the flesh.

There is another essential difference: circumcision under the covenant with Abraham was limited to one sex, contrary to the custom, for instance, of the Abysinians, who practice both circumcision and baptism, as does also the Coptic church—a fact incompatible with the idea that one is a substitute for the other. Circumcision was practiced very early among the Egyptians, and when, under foreign rule, it fell into disuse among the people the priests still kept up the practice. From Egypt it spread to other countries, especially to Ethiopia and the regions of western Africa.

That the first Christians did not believe that baptism was intended to take the place of circumcision is clear from the fact that many of their teachers demanded that Gentile converts be circumcised as well as baptized. This excludes the idea that the apostles regarded one ordinance as a substitute for the other, and that they so taught the people (Gal. 5: 1-6).

"Baptism has no more connection with circumcision than it has with blowing of ram's horns for the demolishing of the walls of Jericho"—Orson Pratt.

It is also alleged that when households were baptized infants were included; but that is begging the question. Cornelius "feared God with all his house" (Acts 10: 2). Can that be said of infants? Lydia, in all probability, was not married, since she conducted a mercantile business of her own (Acts 16: 14), traveling from one place to another. Paul and Silas spoke to all in the house of the Philippian jailer (Acts 16: 33). That excludes the supposition that infants were baptized in that household. Crispus believed in the Lord with all his house (Acts 18: 8). There were no infants there. There is no other mention of the baptism of households.

But it is quite true that when a believer accepts the gospel he brings his children with him within that covenant, in the sense that they partake of the blessings received by the parents. God promises to give them, too, in due time, all the benefits of the redemption, on the condition that they become willing to accept them. Children in the father's house always have a share in the fortune of the parents. For that reason God has commanded parents, in the Church, to teach their children and to cause them to be baptized at the age of eight years (Doc. and Cov. 68: 26, 27). That is the age at which their accountability begins (Doc. and Cov. 18: 42), and they are then entitled to baptism, if they repent of whatever

sins and imperfections they may be conscious of. Infants are to be blessed in the name of Jesus Christ (Doc. and Cov. 20: 10), but not baptized.

Most professed Christians believe that infants come into the world in a state of sin and condemnation—spiritually dead and subject to the power of Satan, and that by baptism they are cleansed from sin and guilt and made the children of God. Hence the necessity of infant baptism.

This theory is unscriptural. The truth is, as we read in the Doctrine and Covenants (29: 46, 47), "that little children are redeemed from the foundation of the world through mine Only Begotten; wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable." To perform a ceremony for the purpose of tearing sweet, innocent babies from the supposed grasp of the devil and to "purify" them from sin is crass superstition.

It is, furthermore, to deny, practically, the efficacy of the atonement of our Lord and Savior. Adam fell by transgression, but he was forgiven and restored, through the sacrifice of the Lamb of God, the promised "Seed of the Woman." And just as his fall affected the entire race, he being the responsible head and representative, so did his restoration. When his transgression was blotted out, the guilt of the race, as well as his own, on account of that transgression, was canceled. For, "as by the offence of one, judgment came upon all men * * * even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5: 18). This glorious truth is denied by the doctrine that infants are born in a state of sin and guilt. That doctrine affirms that though Adam obtained forgiveness for himself and was restored to all the rights of sonship, yet, that restoration had no effect on his children, but the sin and guilt remained over them, and remains throughout all generations—a doctrine to which no intelligent being can subscribe.

3. Who has authority to administer baptism?

This is a very important question. Orson Pratt (*Kingdom of God*, page 5) says: "If the believing, penitent sinner were to receive baptism at the hands of one who was not called and authorized, it would be a curse to him instead of a blessing—it would be a solemn mockery in the sight of God, bringing condemnation and darkness upon the mind." Dr. James E. Talmage (*Articles of Faith*) expresses the same thought: "Unauthorized ministrations in priestly functions are not alone invalid, they are indeed grievously sinful." Is this too strong language? Consider the facts. The special purpose of baptism is, in the language of Dr. Talmage, to afford admission to the Church. If this is true—and no Christian doubts that—then it is not necessary to attempt to prove by additional argument that he who claims authority to admit to the Church the person who is being baptized, must have

authority to do so delegated to him by the Lord Himself, the head and master of the Church. Baptism without such authority is, clearly, invalid, to say the least. It may be compared to an attempt to pass the sentries and enter the king's palace by means of a self-made key.

In the United States there are courts authorized to admit aliens to citizenship and issue certificates showing that the applicant has been admitted. Now, suppose somebody not authorized by the government should undertake to hear applications and issue certificates, would that not be, as Dr. Talmage says, "grievously sinful?" Might it not prove a "curse" to him who should attempt to vote and exercise other functions of a citizen, on the evidence of such a forged certificate?

The Catholic church teaches that no one who is not ordained and consecrated has the authority to administer the sacraments. If any man but a bishop should confirm or ordain anybody, it would be invalid. If any other than a priest should absolve a penitent sinner, there would be no absolution. If any one not authorized should administer the Lord's supper, there would be no change in the emblems as there is, as Rome believes, when they are consecrated by clerical lips. There is some truth in this. But that church makes an exception with regard to baptism. It teaches that baptism is valid if administered by a layman, a woman, or even a Jew, a heretic, or a pagan, in case of necessity, and when there is no clergyman within reach.

The Reformed churches also hold that the Lord has appointed certain officers in the church and empowered them to preach and administer the sacraments; and that, consequently, what they call "lay" preaching and "lay" administration of church ordinances in a settled state of the church, is irregular and wrong, because contrary to the divinely established order; but that such lay service is invalid members of those churches do not now maintain, whatever the opinion on that question may have been formerly. They certainly recognize as valid, baptism performed by any one, in case of necessity.

Why any church should make an exception with regard to baptism, and teach that while other ordinances are invalid unless performed by one having authority, baptism may, in certain cases, be administered without authority and yet be valid, is incomprehensible. As in the state certain officials have authority to perform certain acts for the benefit of the citizens, and no other can legally perform those acts, so it is in the church. The Lord has appointed certain officials to preach and baptize in His name. The apostles have that authority, as elders of the Church and special ambassadors of the Lord. The priests, too, are commissioned to preach and administer the sacraments, but "neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands" (Doc. and Cov. 18: 27-29; 20: 38-58), much less one who

does not hold the Priesthood. Compare the following by Orson Pratt: "God ordained in the everlasting gospel that His creatures should be baptized for the remission of their sins; but how could I or any other person be baptized for the remission of sins if no man on the earth had the authority to administer the ordinance of baptism? Would God forgive my sins through my faith and repentance, without being *legally* baptized in water? * * * No, the everlasting gospel, as preached in ancient times, contained no such promise" (*Journal of Discourses*, Vol. 14, page 290).

President Charles W. Penrose: "The ordinances of the gospel * * * cannot be effectually administered without divine authority. That authority does not and cannot originate in man. It may be assumed, it is true, and presumptuous men may claim to be called of God without communication from Him. But their performances will be without avail and will not be recognized in heaven, either in time or in eternity" (*Rays of Living Light*, No. 5).

President Joseph F. Smith: "No matter how fervently men may believe, or pray, unless they are endowed with divine authority they can only act in their own name, and not legally nor acceptably in the name of Jesus Christ, in whose name all these things must be done" (*Journal of Discourses*, Vol. 19, page 191).

(TO BE CONTINUED.)

THE TWO BOOKS.

"WE believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

This is the eighth article of faith of the Church of Jesus Christ of Latter-day Saints. Is there anything wrong in believing this? What is the Bible? It is a history of the ancient people of the eastern continent, and their wars and contentions, the doings of their kings and rulers, and God's dealings with them are recorded in this book. This book explains the plan of salvation which leads to exaltation to all those who believe and obey. What is this plan? It was laid down by our Savior, Jesus Christ, and the fundamental principles are, faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

Christendom to-day professes to believe in the Bible, and yet, if one presents another book, quite as divine as the Bible, people scoff and scorn at the idea. At the same time, if they will read their Bible, they will find that there are to be two books, and that they are to be used as one, in the hands of the Lord. Read (Isaiah 29: 4, 9-24), and there you will find a book mentioned which is not the Bible. Again, in Ezekiel 37: 15-28, you will find mentioned two books, for the Prophet says, "Take thee one stick, [or

book] and write upon it, For Judah, * * * then take another stick, and write upon it, For Joseph, the stick of Ephraim." We know that the stick of Judah is the Bible, but what about the stick of Ephraim? Where is it? Does any religious denomination possess that book to-day? Yes, the Church of Jesus Christ of Latter-day Saints, and it is used along with the Bible in establishing for the last time God's kingdom upon the earth. Ask the Christian world to-day who the American Indians are; where they came from, and how they settled in America? They cannot tell you. The Book of Mormon says that they are descendants of people who left Jerusalem before that city was destroyed, through the iniquity of the people. By the hand of God they landed on the Western Continent. The Book of Mormon, like the Bible, is a record. It tells of wars that these people had, of their rulers, and so forth. Again, it tells of God's dealings with them. Is it unreasonable to believe that God had dealings with them? He had led them to an unknown land. It would have been a very unjust God that would have left them without His aid. We read in the Bible that God is a God of love and mercy; surely, He would remember those people. Yes, He did remember them. He gave them the gospel, the same gospel that He gave to the people on the Eastern Continent. He raised up prophets among them to guide them in all truth.

We find that before Christ was crucified he told His disciples at Jerusalem that He had other sheep that were not of that fold, and that them also must He bring to repentance.

After His crucifixion He visited the people on the Western Continent and preached to them the same gospel as that which He had preached at Jerusalem, for it is recorded in the Book of Mormon. Latter-day Saints are accused of using the Book of Mormon as their Bible, but when we preach from the Bible, we preach from the Book of Mormon, and when we preach from the Book of Mormon, we preach from the Bible, for the same gospel is contained in both of them. It is only fulfilling prophecy, for the two books are to be used as one in the latter days, and it is certainly the last days now; for "There shall be wars and rumors of wars: nation shall rise against nation, and kingdom against kingdom." That is what our Savior said would be the signs of His second coming. Therefore, we say, "Repent, for the kingdom of heaven's at hand."

Saltley, Birmingham. EDITH GRIFFIN.

THERE is one quality which, if we would be well liked by those about us, is the most winsome of all that can be named, and that is responsiveness * * * It is not what we say, but what others desire to tell us, that interests them most * * * It takes quick perception and real kindness of heart to be responsive.—FRANCES E. WILLARD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 4, 1915.

EDITORIAL.

PROPHECIES BEING FULFILLED.

From the day the Church was organized, the inspired servants of the Almighty have proclaimed the gathering of Israel and Judah, preparatory to the coming of the Lord. In the prayer by which the Kirtland temple was dedicated, the Prophet Joseph was inspired to ask that Jerusalem might be redeemed, and the children of Judah return to the Land of Promise (Doc. and Cov. 109: 62-64), and it is expressly stated that in Jerusalem, as well as Zion, baptism for the dead will take place (Doc. and Cov. 124: 36). We have been led to look forward to the redemption of Palestine and the gathering of the descendants of Jacob as part of God's plan of salvation of the human race.

But, as Paul warned the Thessalonians not to believe that the day of the Lord was at the door when he wrote his letters to them, so the elders of the Church now have constantly reminded the saints that a great many things necessarily must transpire preparatory to the gathering of Judah, all of which would take time. The gospel message was to be preached throughout the world as a testimony. The new order could not come without extensive preparations and changes both in the religions and the political world.

For instance, as far back as 1840 it was pointed out in the *Millennial Star* that the resistance of the Turkish government would have to be overcome before the Jews could be gathered and the Millennium ushered in. We quote from Vol. I. page 74:

"But there still remained one grand impediment in the way of the gathering of Israel, viz., the Turkish empire. This despotic principality had for centuries held the land of Israel in bondage, had trodden under foot the Holy City, and almost made a desert of that land which once flowed with milk and honey; while, at the same time, the civilized nations of the earth were made to tremble at its power, or to stand afar off from its oppressive rod.

"This power must of necessity be broken or diminished, if not destroyed, before the restitution could commence."

This points to one of the measures necessary before the beginning of the restoration of Palestine. Just as the Roman seat of power had to be moved from Rome to Constantinople before antichrist could prevail, so the Turkish seat of power must be broken before the establishment of the Millennial reign.

And this is not difficult to comprehend. For centuries the Turks have held in serfdom Arabs, Armenians, Greeks, Serbs, Roumanians, Bulgarians, and many other nationalities, all of which have a natural, and, we may say, divine right to an independent existence. They have oppressed them in every imaginable way; they have exacted taxes beyond the ability of the people to pay; they have beaten them into submission; killed everyone who dared to manifest a feeling of patriotism; violated women, and destroyed homes. They have been an obstacle to civilization and encouraged ignorance and superstition. There could be no Millennium as long as such a power held sway over millions of God's children. In the Millennium both political and religious freedom will prevail. Therefore, tyranny in every form must be overthrown. Nations will be made self-governing, and religious liberty will be established everywhere as a preliminary to the Millennium. That is one reason why the Turkish power must be broken. And it appears that the time has now come for the removal of that obstacle to peace on earth and good will toward men.

The history of Turkey is very instructive to all who, like Simeon and Anna of old, are "waiting for the Consolation of Israel.". The Turks overran the countries in which Christianity was first planted, at the time when the apostasy was completed. The "four angels" were "let loose" (Rev. 9: 14); they crossed the Euphrates, subdued Palestine and Syria, crossed over to the European side of the Bosphorus, overran Greece, and threatened Venice. They at one time dominated territory extending from the Danube to the southern boundaries of Egypt, and from the Euphrates to the western shores of Northern Africa. Their exploits and depredations were the divine punishment inflicted upon an apostate world, because of the prevailing idolatrous worship, acts of violence and superstition, and impure, and dishonest practices (Rev. 9: 21). But their time of power was limited to a period which the Revelator gives as "an hour, a day, and a month, and a year." It is usual to interpret a prophetic day as a year; a month as thirty years, and a year as three hundred and sixty years. According to the usual calculation, therefore, the period of real power allotted to the Turks in Asia Minor and Europe would be somewhat less than four hundred years. Consequently, about the time of the establishment of the Church of Jesus Christ of Latter-day Saints, the time of the Turks was up. And from that day their influence began to wane. Greece revolted and, after years of a life-and-death struggle gained independence in 1828. France annexed Algiers in 1830. A few years later the question of redeeming Palestine for the Jews came up, and a German society began founding colonies in Jerusalem, and other places. Gradually the conquered nations have broken their shackles. Since 1881 Tunis has been under French influence, and since 1882, Egypt has been, practically, English. In 1878, Roumania

and Servia became independent. Montenegro also was recognized as an independent monarchy, while Austria took Bosnia and Herzegovina under its protection. In 1913 the Balkan states combined and very nearly drove Turkey out of Europe, and it appears now that the work which they left incomplete may be finished by the mighty hosts closing in upon her.

We are living in an important age of the world's history. Prophecies are being fulfilled before our eyes. God has stretched forth His arm in power to prepare the way for the redemption of Palestine and the gathering of Judah.

Our Lord reproved the Pharisees because they paid more attention to the signs by which they were able to give weather forecasts than "the signs of the times." They studied meteorology, but neglected the prophetic word. By so doing they were ignorant of the important fact that all the prophetic signs pointed to the great Nazarene as the Messiah for whom they were looking in a far distant future. He came, but they did not recognize Him. It is to be feared that the world to-day is very much in a similar condition of ignorance regarding His second coming. Those who pay so much attention to sciences and inventions, to arts and trade, to politics and philosophy, to social and betterment work, etc., but neglect the prophetic word, which "shineth in a dark place, until the day dawn," are oblivious of the all-important fact that the Lord has established His Church again in the world and is about to come to inaugurate a new and higher order among the children of men. The Latter-day Saints, however, are not in "darkness, that that day should overtake them as a thief." They have received the message of His coming. They are endeavoring to understand the prophetic word in the light of history, and they are earnestly trying, by keeping the commandments of God, to be prepared for that which is to come.

J. M. S.

ON RELIEF SOCIETY WORK.

Sister Ida B. Smith has addressed the subjoined letter to the officers and members of the Relief Society of the Church in the European mission. After acknowledging the receipt of reports for last year, and complimenting the sisters on the work done, she says:

"On the 17th of March, this year, it will be seventy-three years since the Relief Society was organized by the Prophet Joseph Smith, in the city of Nauvoo. At the initial meeting there were only eighteen sisters present. The organization has now spread to all parts of the world where the Church has been established, and it has no less than forty-five thousand members. Last May I had the privilege of attending the Quinquennial Convention of the International Council of Women, at Rome, Italy, as one of the

delegates of the Y. L. M. I. A. of the Church, and it gave me a great deal of pleasure to learn that the Relief Society of the Church of Jesus Christ of Latter-day Saints is the second largest woman's organization in the world. What a wonderful growth this has been since the good seed was sown at Nauvoo! There were, at that time, no great organizations of women, except certain religious sisterhoods. Since then, one organization after another has come into existence, and we may claim for the Relief Society the honor of being a pioneer in this vast realm of usefulness.

"The scope which the Prophet Joseph had in view in effecting this organization was very wide. It was to be, not only a charitable institution, but also a force for moral good. Among the duties enjoined upon the sisters by the Prophet Joseph were these: 'To provoke the brethren to good works, look after the poor, and perform charitable acts.' They were expected, then, to encourage and assist the brethren in the performance of the duties devolving upon them, as well as to look after the poor and needy. The Prophet, under the inspiration of the Almighty, appreciated the wonderful influence a good woman has for the furtherance of the welfare of God's children, both spiritually and temporally, and he organized the Relief Society in order that that influence might be brought to bear to the fullest extent upon the laborers in the Lord's vineyard. And this was not a mistake. For it has been proved by experience that a woman filled with the Spirit of God, and the tact peculiar to the gentler sex, can do a vast amount of good. A woman can often obtain a hearing where the doors are closed to the elders, and, like the angel in the house of Cornelius, she can tell the inquirer where to find one whose office and calling it is to administer the ordinances of salvation to the children of men.

"Here, in Great Britain, we now have forty-two organizations. The members meet regularly, and attend to the duties devolving upon them, such as visiting the sick and caring for the needy. As a special work, the sisters have undertaken to make articles of comfort for the soldiers in the field, such as knitted scarfs, mittens, body belts, woolen shirts, and woolen helmets. We have donated, in all, about two thousand such articles, which have been gratefully accepted by the committees interested in army relief work. Unity and harmony prevail among the sisters, and there is an excellent spirit in all their meetings. I attribute this to the manner in which the meetings are conducted, as well as to the blessings of our heavenly Father. We always have a program prepared beforehand by the President and her counsellors. It consists of song and prayer, a reading or recitation, a gospel talk by an elder or some other brother or sister, and some good moral stories told interestingly. Such programs have proved very beneficial, and the meetings are well attended. I would recommend

to the sisters of all the branches of the Relief Societies in the European mission to prepare such programs for each of their meetings. The President and her Counsellors should do this together, as everything else pertaining to the Society, so that perfect unity and harmony may prevail. An account should also be kept of the income and expenditure of each organization, as well as the record of visits and other work done, and a report sent to me in order that the records of the Society may be complete.

"And now may the grace of the Lord Jesus Christ be with us, and strengthen us, that we may never become 'weary in well doing; for in due season we shall,' as the Apostle says, 'reap, if we faint not' (Gal. 6: 9).

Liverpool, February 16th, 1915. IDA B. SMITH."

In addition to suggestions offered in this letter, and in former communications, Sister Smith recommends that the meetings be turned into testimony meetings occasionally, at which the members be encouraged to bear their testimonies, as a variation from the regular programs; and also that appointments be made to visit the saints and the sick, and that reports be made monthly. A careful and accurate record should be kept of all meetings, appointments, and reports, so that at any time a complete statement can be furnished of all matters for any given period. The record should contain accounts of meetings held; enrollment; attendance; appointments; visits to sick, and poor, and others; amounts collected; amounts paid out, and for what; amount on hand; and any other work done.

ON BEING CLEAN.

CHRIST, upon being questioned by the learned attorney, said: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Now, to be able to live up to this, we must keep ourselves clean. In fact, we could not love the Lord, our God, if we were not clean, for Christ says, "If ye love me, ye will keep my commandments." Hence it behooves each and every one of us to live clean and wholesome lives, so that when the end comes we can truthfully say, "I have done my best."

To refrain from being indolent is one way to avoid being unclean. Indolence is habitual laziness, and habitual laziness is one of the worst, if not the worst trait a person can have. It is only when idle, that unclean things come to our minds. It is then that the brain has time to conceive of such things. Indolence can be summed up in the aphorism, "An idle brain is the devil's workshop."

Another, and one of the more common forms of being unclean,

is that of being vulgar, and one which indolence will invariably lead to. Profanity is one form that is heard often, and is not given a great deal of attention. The educated, polished man never uses it. It is found just among the rougher classes. Let us be sure we never use it. "Profanity is picturesque and unique in some places," says David Starr Jordan, "but it tends rather to lower a man than to heighten him." Christ says, "The things which come out of him, those are they which defile the man." Other examples of vulgarity are seeking poor music; reading weak books, sensational papers, or trashy novels; attending low class theatres; cracking cheap jokes, wearing of soiled linen; and, in fact, the toleration of any coarseness or looseness in any form whatsoever, no matter from where or how it comes. It all has a tendency to weaken the mind. If one decayed apple is allowed to remain among the good ones, they soon all become as the one; slowly at first, but faster as more and more become decayed, until the whole thing is one reeking mass. Whereas, if that one decayed apple had been cast out, at first, the whole lot would have been saved. So it is with ourselves. If we persist in cultivating vulgar habits, we are bound to become that way ourselves, regardless of how strong a mind we had to start with. Do not think, Oh, I can do it this once; it will do no harm. Giving way once means that you will be more susceptible the next time. If you are not able to say "No," when tempted, it would be well to cultivate the word.

Any fully developed person hankers after amusement occasionally. A certain amount is good for you. Be careful, however, to choose that which will be elevating. High-class amusement, like everything else, costs more than the cheap, and it might be that we will be able to go only half as often. After it is over, though, we feel as if our time had been profitably spent, and we do not have that "regretting something" tugging at our hearts and saying, "You have wasted a few more 'precious moments,' and instead of climbing the ladder you have gone down a step."

Edinburgh. J. KENNETH CANNON.

CHARITY, THE LOVE OF GOD.

ON the principle of love "hang all the Law and the Prophets." The inconceivable love which God has shown in behalf of His mortal children has partly been made manifest in His giving the Only Begotten Son as a ransom for mankind. The atonement made by the Savior was a necessary sequence of the fall of our first parents in Eden. God, through His infinite foreknowledge, saw Adam would transgress, and therefore provided a Savior before the creation of the world. Because of the divine mercy, or love, given in their behalf, both Adam and Eve rejoiced and praised the Lord (Pearl of Great Price, Moses 5: 10, 11).

The motive inspiring the Savior in His willing and voluntary sacrifice for the redemption of man was two-fold. First, His love of the Father, which prompted Him to be obedient to the divine will in accomplishing our salvation; and, secondly, His love for mankind, of whose destiny and welfare He had assumed charge. He offered Himself at the great council in heaven, as the atoning sacrifice. According to His own words, He gave His life; it was not taken from Him. "Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down, * * * and I have power to take it again" (John 10: 17, 18).

In return for God's boundless love manifested in our behalf, we have been admonished to abide by two great commandments. The first is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. * * * And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22: 37-39). The love of mankind, whether it be for God, or for a member of the human family, is all one and the same. John the Apostle of love has written: "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I. John 4: 7, 8). A little further on in the same chapter we are told that, one who says he loves God and hateth his brother, is a liar; for, says he, if we do not love our neighbor whom we have seen, it is impossible that we love God whom we have not seen.

The Book of Mormon teaches us that "charity is the pure love of Christ, and it endureth for ever" (Moroni 7: 47). By this simple and comprehensive definition we learn that, unless the love of God abides in our hearts, we have not charity. Amulek, in teaching the law unto his brethren, said: "For after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need; I say unto you * * * if ye do not remember to be charitable, ye are as dross, which the refiners cast out, and is trodden under foot of men" (Alma 34: 28-29).

One of the most beautiful and sublime utterances on the love that saves is given in the first epistle of Paul to the Corinthian saints: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, * * * Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (I. Cor. 13: 2-8).

Probably the most highly inspired poetical utterance on this question is given to us from the pen of James Russell Lowell, in his beautiful poem, "The Vision of Sir Launfal." Read the beautiful verses:

"He gives nothing but worthless gold,
Who gives from a sense of duty,
But he who gives but a slender mite,
And gives to that which is out of sight,
That thread of all sustaining beauty,
Which runs through all, and doth all unite.
The hands cannot grasp the whole of his alms,
The heart outstretches its eager palms;
For a God goes with it, and makes its store
In a soul that was starving in darkness before.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

Bristol. ELMER B. EDWARDS.

CHRONOLOGY OF THE WAR.

February 1.—Official announcement that Tabriz, in Persia, was occupied, on January 30, by Russians. The city was taken by Turks a short time previously.

February 2.—According to an official note issued by the French ministry of Marine, a German submarine, on February 1, fired a torpedo at the English hospital ship *Asturias*, near Havre.

February 4.—The German Marine Staff declared a blockade of the British Isles from February 18th. Neutral states warned that their ships run risks of being sunk in British waters. Two ports on the Suez Canal attacked by Turkish forces numbering 12,000 men. After twelve hours' fighting the Turks retired. H. M. S. *Hardinge*, an armed troopship, assisted the British. The Turks left a large number of dead at Toussoum, while 300 were taken prisoners.

February 6.—The *Lusitania* crosses the Irish Sea under the protection of the American flag. Passengers report that Stars and Stripes was raised by order of the Admiralty.

February 10.—The American government sends a note to Germany asking for information as to what steps German officers will take to verify neutral ships in her blockade scouting; also warning Germany that the destruction of an American ship would cause trouble. President Wilson also reminds Great Britain that the use of neutral flags by British vessels might jeopardize neutral ships. British officials at Falmouth seize the cargo of the *Wilhelmina*, consisting of grain and food for Germany. Austrian and German bankers grant Bulgaria a credit of five million pounds, in order to make sure of her neutrality.

February 12.—British "naval air raid" on German positions on the Belgian coast. Thirty-four aeroplanes and seaplanes engaged. The railway station at Ostend reported destroyed.

February 14.—By command, thanksgiving services were held all over Germany in honor of a victory in East Prussia. In Berlin the population were entertained with music from the balcony of the Town Hall.

February 17.—Germany replies to the United States note. The German government throws the responsibility for the blockade policy on Great Britain, and says it is a measure of self-defence imposed upon them by Britain's disregard of international law.

February 18.—German blockade of the British coast supposed to begin to-day.

February 19.—A combined English and French squadron bombards the forts at the entrance to the Dardanelles.

February 25.—The forts reported destroyed. The Turkish government and the population are said to feel that the hour is approaching when the flag of the Allies will fly over St. Sophia.

February 27.—The *Dacia*, bought by a German-American from German owners, captured in the English Channel by a French cruiser and taken to Brest.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held Sunday, February 28th, 1915, at the Turkish Baths, George Street, Hull (Hull conference), when three souls were added to the fold of Christ. Elder Charles E. Nalder officiated.

DIED.

FAVELL.—At Sheffield, February 23rd, 1915, John Favell; born March 5th, 1828; baptized August 15th, 1895; by Elder John Batty.

BRANSON.—At Hull, February 17th, 1915, John Robert Branson, aged 41 years; baptized March 17th, 1900.

LITTLER.—At Hanley (Manchester conference), February 17th, 1915, Joseph Littler. Deceased was a faithful member of the Church.

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